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COMMUNICATION.

For the Western Recorder.

VALLEY OF THE MISSISSIPPI.

MR. EDITOR—I have waited a long time, expecting to see something in the religious journals respecting the *agents*, who are to go forth from among us, to carry into effect the noble Sabbath school resolution, in the valley of the Mississippi. The passing of that resolution, and the consequent call upon the church, has gladdened many a pious heart. It affords a presage of good, which strengthens his faith, as his mind dwells upon the moral condition of the west; and furnishes an additional motive for self-denial, that he may share somewhat in achieving this blessed enterprise.

"*The valley of the* Mississippi" embraces a territory so extended, and bears on its bosom a population, so few of whom can be expected to enter the field and spend their time in organising schools, that *many* labourers must be found elsewhere to cultivate this vineyard of God. I have looked around with great anxiety, for a sufficient number of men, who, possessing the right spirit, shall be sent to do this work; and when I learn that it is expected that ministers, *educated* ministers alone, will do it, I am led to think that there is something wrong in the feeling that pervades the church. Besides the pressing wants of many destitute churches in these eastern states, to meet which ministers *must* be provided, where are the armies to be found who shall march forward and plant the standard of the cross "in every place where it is practicable, throughout the great valley of the mother of rivers." Tell me, ye who can.

I would not detract from the value of an educated ministry. I would send ministers exclusively of this class, if they were to be found; but let me ask, is not the church bound to send forth into the field such men as *she has*, whether liberally educated or not? Are we still to wait, and tell our sons to wait, for the aids of human learning, while the obstacles opposed to our success are fast "*heaping up*," and while men, by thousands in a day, are pressing on to a returnless distance from God, and hope, and heaven? Are there no lawyers, physicians, merchants, mechanics and farmers, who are full of burning interest for souls, and who from their intimate acquaintance with human nature, as exhibited in real life, are better qualified to establish Sabbath schools, than many who have been for years "immersed amid musty books and college walls?" The great cry among our enemies is "priestcraft;" and would to God that all classes of Christians might exhibit so much engagedness for the spread of the gospel and the salvation of men, as to compel these enemies of the cross to connect the church with its ministers, when they would heap obloquy upon either. Laymen might urge the claims of Sabbath school instructions, without the odium attached to a minister. "Who is he?" would be asked by each inhabitant of a neighbourhood; and it would be said, "He is a man of business; yet so much interested for *us*, that he has left not only his home, but his worldly *business*, to spread those blessings of which a Sabbath school is the harbinger."

But it may be asked, should laymen *preach*, as they go? No, I would only have them "teach, exhort, reprove and admonish, with all long-suffering, meekness, patience, and love, publicly and from house to house." I would have them, as they welcome the little wanderer into a Sabbath school, point both young and old to Him who stands with open arms to receive every penitent, returning sinner, and unfold with scripture truth, the certainty of endless woe to the finally impenitent. I would not have them administer the ordinances of God's house, nor even preach; but in the language of an aged minister, they must "*talk a little to the people.*" This would be nothing new; and who would object to it?

Now, Mr. Editor, what is doing? Who are going? Is there no want of labourers? Might not laymen be sent? May not men be found, whose duty it is to "talk a little" about Christ and the never dying soul; who have been and still are in obscurity, and who have not had, and never will have, a liberal education? An answer to these enquiries would oblige A MECHANIC.

REMARKS.—How far lay exhortation should be systematised and encouraged, as a regular, exclusive avocation, we are not exactly prepared to say. But one thing is certain; every Christian should converse much with sinners on the things which belong to their peace. This is a duty which has been too long neglected; and it is high time for repentance and reformation.

As to the efforts in the valley, it may also be proper to say, that in some parts of New-England, associations of Christians are forming for the purpose of removing to that western waste, and co-operating with Sabbath school agents, &c. as Providence may open the way for them. Let such associations be multiplied. Let Christians migrate in little bands, not for the purpose of making money, but for that of entering the vineyard of the Lord; and something will then be done. God will bless such self-denying exertions; and if the brethren, once planted upon the ground, feel their spirit stirred within them, in view of the existing desolations, who shall forbid them to speak out in the name of their blessed Master?

From the National Intelligencer.

WHAT ARE THE PEOPLE OF THE UNITED STATES BOUND TO DO IN REGARD TO THE INDIAN QUESTION?

Gentlemen—In my former number, I endeavoured to exhibit the present state of the Indian question, and I now proceed to embody in this paper several things, which the people of the United States *are bound to do in regard to it.* In this attempt, I make no claim to originality, but freely avail myself of suggestions, made on various public occasions, by numerous patriotic citizens residing in different parts of the country.

Let it be borne in mind, that the evil apprehended is no less than this: That the people of the United States will deliberately, for a small temptation, commit a wanton and flagitious violation of the public faith; that, in doing this, they will oppress weak and defenceless allies; and that they will thus bring upon themselves great disgrace and guilt, and upon the country never-ending reproach and shame. This is the evil to be averted, and is not the occasion worthy of the most strenuous exertions, which every friend of the country can make? Is not the exigency extreme, and the necessity of immediate effort imperious? All, who think with the writer of these paragraphs, must answer in the affirmative, and will be inclined seriously to consider the following suggestions:—

1. The people of the United States are bound to regard the Cherokees and other Indians, as *men;* as human beings, entitled to the same treatment as Englishmen, Frenchmen, or ourselves, would be entitled to receive in the same circumstances. Here is the only weak place in their cause. They are not treated as men; and if they are finally ejected from their patrimonial inheritance by arbitrary and unrighteous power, the people of the United States will be impeached and condemned for treating the Indians, not as men, but as animals. The sentence will be pronounced against us, that while we boasted of our attachment to liberty, and set ourselves up as patrons of the rights of man, we treated the weak and dependent—even our old and long tried allies, if weak and dependent, not as men, but as animals. Fellow citizens, is this horrible iniquity to be perpetrated by us?

Why should not the Cherokees, Creeks, and Choctaws, be treated as men? Their ancestors were thus treated, when Oglethorpe landed at Savannah; and when he begged them, as the rightful sovereigns of the territory, to spare him a little land on which to settle, and promised them everlasting friendship and good neighbourhood.—The last generation was treated in the same manner by Washington, when he sent for Creek chiefs; induced them to visit the seat of government; explained his wishes to them, gave them his advice, and formed an honourable treaty with them, by which the United States solemnly guarantied to them a known boundary. The Cherokees & Choctaws were treated as men, during the last war, when they fought by the side of the commander who is now President of the United States, and were praised for their bravery, their fidelity, and their devotedness to the cause of their great ally. These tribes have always been treated as men, till within a few years past. And why should they not be so treated still? What have they done to forfeit their human character? Why should not a compact with them be construed and executed as a compact would be, to which France and Switzerland, or the Emperor of Austria and the Hanse Towns, might be parties? Why should not a bargain with John Ross be subject to the same rules of interpretation, as a bargain with Mr. Girard, of Philadelphia, or the Barings in London?

Once establish the position that Indians are to be treated as men, and the Cherokees have gained their cause instantly. The controversy is forever at an end. We might as well dispute whether we are bound by the treaty of 1803, to protect the Catholics of New-Orleans in the free profession and exercise of their religion; or whether the St. Lawrence is a part of the boundary between the United States and Canada; or whether by the treaty of Ghent, the British engaged to evacuate the eastern part of Maine; as to hesitate, whether the Cherokees have the sole and exclusive jurisdiction over their own territory.

If the Indians had never been allowed to possess the attributes of men, the case would be very different from what it now is. Long continued encroachments do not indeed furnish a justification of those who make them; but they prove that the oppressors may possibly not perceive the true nature of their oppressive acts. In this matter, we cannot offer even the sorry plea of prescription in crime, as an extenuation of our guilt. The precedents, in our own country, are all against us. For two hundred years the Indians have been treated like other men, as to the acknowledgment of their rights, and the interpretation of treaties made with them. Cherokees are now living, who have been assured hundreds of times, by the accredited agents of our government, that the U. States would never permit any encroachments to be made upon them; that their country would remain inviolate, as they pleased to retain it; and that all treaties were to be executed with the strictest honour and fidelity. How humiliating the thought, that all these upright decisions are to be reversed; and all engagements to perform the merest acts of justice are to be violated, without a single reason or pretext, the bare mention of which would not disgrace an honest man, in any private transaction.

If the Indians are men, they are under the protection of law. The people of this country demand that essential interests of individuals should not be touched, unless by the operation of law. Who has forgotten the case of Rowland Stephenson? He came to this country, as was universally supposed, an absconding debtor; a fraudulent bankrupt, a swindling defaulter. He had no peculiar claims on the country or its government.—He had not, perhaps, a personal acquaintance in the United States, who felt any deep interest in him; while his own countrymen and his own government wished to arrest him. Yet, the people of the United States said with one voice, "No man is to be arrested here, whatever his character, and whatever his country, unless by due process of law." Two cities in states distant from each other, were thrown into great agitation by the attempt to carry him out of the country clandestinely. This was right; for if one man, however ill-deserving, may be removed from the protection of the law, it is impossible to tell who will be removed next. Rowland Stephenson, though a stranger and a fugitive, and universally believed to be a culprit, experienced the protection of law, because he was a man. But Ross, and Hicks, and Boudinot, and Folsom, with more than twelve thousand Indian families, cannot avail themselves of the protection of law, not even of treaties, which are expressly declared by our constitution to be the supreme law of the land, and which, by the common consent of nations, are the most sacred of all laws. These twelve thousand Indian families are not fugitives nor strangers. They inherited the immemorial possession of their ancestors, and have been constantly known to our nation, by public transactions, for more than fifty years. They can bring files of parchments, with the seals of all our great statesmen affixed to them. All this avails nothing, however, for it has been discovered, within three years past, that they are not endowed with the rights of men; or in other words, they have lost their human character, and become mere animals. And this is one of the discoveries of the nineteenth century, which is to illustrate our public reputation to the latest period of time!

2. The people of the United States are bound to remember, that the cause of justice will prevail, if it is kept before the public eye, and pressed upon the public conscience. It is true, that self-interest binds men strangely; but the supposed advantages to be gained by driving the Indians into exile, are altogether too small and contemptible, to exert a permanent influence upon the minds of our citizens generally. One of the Senators from Georgia said, in his place, while the Indian bill was under discussion, that the interest of that state in the decision of the question was very inconsiderable. This declaration was true. Beyond a doubt, the interest of the southern states would be promoted by admitting all that the Indians claim, and never attempting to get a foot of their lands, unless by treaties fairly made; all past engagements remaining inviolate.

Let the matter be kept fully, strongly, and constantly before the minds of all our people, and there can be no fears in regard to the issue. Our faith will be sustained, and the nation will have acquired from the struggle a great accession of moral strength.

3. We are bound, as a people, to petition Congress, earnestly and importunately, that the apprehended evil may be averted. From every part of our land memorials should flow in, couched in terms of such eloquent expostulation, that it will be impossible for our national rulers to look upon the contemplated measures without shuddering. There are persons in all parts of our country, who speak in terms of utter abhorrence of the course now pursued with the Indians. From the most unquestionable sources, it is ascertained, that great numbers of well informed individuals in South-Carolina, Alabama, and Mississippi, perfectly agree on this subject with the mass of the people in Pennsylvania, Ohio, and the western, middle, and eastern states. I say the *mass* of the people, for excepting those who are misled by false statements, and including all who are acquainted with the subject, it will be found that nearly every individual is on the side of the Indians.

It is extensively supposed, that petitioning does no good; and, owing to the prevalence of this supposition, many thousands neglected to petition in behalf of the Indians last winter. But this is a total mistake. A few more spirited memorials, supported by the personal influence of men distinguished in the community for their integrity and patriotism, would probably have defeated the Indian bill.

Among the topics of the petitions should be the following: That the Indian bill should be immediately repealed, except so far as it has already been executed; that no further appropriations should be made for the removal of the Indians, or for treating with them, till their rights are fully acknowledged by all branches of the government, and that the Senate should not ratify any treaty made under the auspices of the Indian bill, and the interpretation it has received. These topics of memorial have been recommended by large assemblies of our fellow-citizens in Kentucky, and in other parts of the Union. They should be enforced by all that variety of argument and illustration of which they are susceptible.

May it not be well to petition, also, that a declaratory act may be passed, asserting that the intercourse law extends to the south-western tribes, and directing the President to see it enforced? As the constitution has assigned to the supreme court the duty of deciding in regard to the meaning and effect of treaties, and as it is generally known that a suit is contemplated by the Cherokees, is it not every way desirable that the Indians should remain in their present condition, till the proper tribunal shall have pronounced upon their claims? And ought not the people of the United States to cherish an equal respect for all the branches of their government, and demand that each should act in its appropriate sphere?

When petitions are prepared, on these and other topics, by individuals in our cities, towns, and districts, most competent to prepare them, they should be presented for signatures, with a zeal and spirit commensurate to the object in view, viz: The thorough expurgation of the stain which is beginning to show itself on our national escutcheon, and the interposition of an effectual barrier against measures like those which are contemplated.

4. Now is the time for all who can address the public with effect, either by mouth or with the pen, to put forth their utmost powers in behalf of suffering humanity; in behalf of our country; in behalf of weak and defenceless men throughout the world. Never was there a clearer case of right; never a stronger case of conventional obligation; never a case, in which the ultimate decision will more certainly receive the hearty reprobation of the future millions of America, if that decision should disregard the cries of the poor, and the entreaties of the oppressed. There should be one loud, general, overwhelming note of remonstrance, sounding forth from Georgia to Maine, and repeating admonitions like these: *Abstain from robbery; oppress not the poor; perform your vows; respect the rights of all.* There should be a vehement and universal outcry, as against a great crime on the eve of being perpetrated, and which can be prevented only by the voice of alarm and decision.

5. If the importance of this subject were seen in its true light, there is no presumption in saying, that the friends of the Indians, in all our great cities, and in all the states of the Union, would send a deputation to Washington, to see that a proper representation of the views and feelings of the people was made to the executive and legislative branches of the government. Men of the first respectability, and of long established character, would cheerfully leave their homes, and spend months, for the sake of lending even a small aid to the cause of the Indians; a cause on the success of which the honour and prosperity of the country so much depend; for if the public reputation of the country should suffer, all the great interests of the country will suffer with it. Deputations of this character might call on the President, and explain to him fully the wishes of their constituents. He would receive them with all that attention, which the grave nature of the question would evidently require; and which his habits of affability would render easy to him. Let the principles developed in Mr. Wirt's opinion be pressed upon his consideration. These principles are plain, and are supported by arguments which cannot be answered.

The Indian bill leaves almost every thing to the discretion of the President; and this makes it peculiarly proper to address him personally. Caution and delay cannot injure the United States, or the rightful claims of any state; but haste may destroy the Indians, and inflict tremendous evils upon ourselves. There is the more reason to hope, that such interviews with the President might be useful, as it is known that many, among the most respectable of his political friends, are as decidedly opposed as any members of the community, to the present system of measures in regard to the Indians.

6. In all assemblies for public worship, and on all suitable occasions, let prayers be offered that God would enlighten and guide the minds and hearts of our rulers in all their actions relating to this subject. No man would more seriously deplore than myself the perversion of the worship of God, and making it subservient to party purposes and political objects. But here is a great public question, which has an intimate bearing on the moral character and permanent interest of the nation. An immense majority of those who have examined the subject, consider the reputation of our republic to be in the greatest peril. What can be more proper, than to offer our fervent supplication to him, in whose hands are the hearts of rulers, that he would preserve us from acts of injustice and oppression; and that, if the case be really such as it is apprehended to be, by many of our wisest and most impartial citizens, he would save us from the amazing guilt, and both ourselves and posterity from the intolerable shame, into which there seems such a desperate and unaccountable disposition to plunge. Let the people every where pray, in the language of Daniel to Nebuchadnezzar; that *our rulers may show mercy to the poor, if it may be a lengthening of their tranquility.* It is needless to say, that all prayers for our rulers should be offered with an unaffected and sincere desire, that they may execute the duties of their stations in such a manner as to secure for themselves an honourable reputation, and for their country the favour of heaven.

7. The people of the United States are bound to oppose the contemplated measures, in every legal and constitutional way. The methods by which the true nature of these measures may be made apparent, and by which the necessity of acting justly, and humanely, and generously towards the Indians, may be enforced, are too various to be enumerated here. In a word, every thing which is practicable, should be done to bring the whole community to a sense of what is truly honourable to ourselves as a nation, and truly just to our dependent allies. No people ever had a better opportunity to obtain a durable name for justice and benevolence toward acknowledged inferiors, (to whom we are yet under great obligations), than the people of the United States have at the present moment.

These things the people of the United States are bound to do; and if these things are done, the Indians will be saved, the cause of reproach will be removed, and increased confidence will be reposed in the virtue of a free people. But if a contrary result should be witnessed, it will be owing to the apathy of those who should have shown spirit and zeal. The future Tacitus of our country, after holding up to the abhorrence of mankind the principal agents, by whose arts and sophistry a majority of the rulers, and many of the people, were beguiled and misled, will say, that as the Indians had conscience, and law, and argument, and every plea of humanity, and every dictate of justice and religion, on their side, their cause could never have been lost, except by the culpable negligence and apathy of those who knew what was right, but would not make timely and adequate exertions to defend it. Then the bitter tears of repenting millions will be unavailing; and we must stand convicted of being *faithless to our engagements, and of oppressing the poor, who cried to us in vain for deliverance, though we had solemnly and expressly promised to hear and protect them;* and the conviction will be recorded against us, and blasoned forth, in letters of fire, to our everlasting confusion, and for the warning of all people in generations to come.

WILLIAM PENN.

PRESIDENT'S MESSAGE.

The following extract comprises that part of the President's message to Congress which relates to the Indians, and which we were compelled to omit last week, for want of room:—

It gives me pleasure to announce to Congress, that the benevolent policy of the government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements, is approaching to a happy consummation. Two important tribes have accepted the provision made for their removal at the last session of Congress; and it is believed that their example will induce the remaining tribes, also, to seek the same obvious advantages.

The consequences of a speedy removal will be important to the United States, to individual states, and to the Indians themselves. The pecuniary advantages which it promises to the government are the least of its recommendations. It puts an end to all possible danger of collision between the authorities of the general and state governments, on account of the Indians. It will place a dense and civilised population in large tracts of the country, now occupied by a few savage hunters. By opening the whole territory between Tennessee on the north, and Louisiana on the south, to the settlement of the whites, it will incalculably strengthen the south-western frontier, and render the adjacent states strong enough to repel future invasion without remote aid. It will relieve the whole state of Mississippi, and the western part of Alabama, of Indian occupancy, and enable those states to advance rapidly by population, wealth and power. It will separate the Indians from immediate contact with settlements of the whites; free them from the power of the states; enable them to pursue happiness in their own way, and under their own rude institutions; will retard the progress of decay, which is lessening their numbers; and perhaps cause them gradually, under the protection of the government, and through the influence of good counsels, to cast off their savage habits, and become an interesting, civilised, and christian community. These consequences, some of them so certain, and the rest so probable, make the complete execution of the plan sanctioned by Congress at their last session, an object of much solicitude.

Toward the aborigines of the country no one can indulge a more friendly feeling than myself, or would go farther in attempting to reclaim them from their wandering habits, and make them a happy and prosperous people. I have endeavoured to impress upon them my own solemn convictions of the duties and powers of the general government in relation to the state authorities. For the justice of the laws passed by the states within the scope of their reserved powers, they are not responsible to this government. As individuals, we may entertain and express our opinions of their acts, but, as a government, we have as little right to control them as we have to prescribe laws to foreign nations.

With a full understanding of the subject, the Choctaw and Chickasaw tribes have, with great unanimity, determined to avail themselves of the liberal offers presented by the acts of Congress, and have agreed to remove beyond the Mississippi river. Treaties have been made with them, which, in due season, will be submitted for consideration. In negociating these treaties, they were made to understand their true condition; and they have preferred maintaining their independence in the western forests, to submitting to the laws of the states in which they now reside. These treaties being probably the last that will ever be made with them, are characterised by great liberality on the part of the government. They give the Indians a liberal sum in consideration of their removal, and comfortable subsistence on their arrival at their new home. If it be their real interest to maintain a separate existence, they will there be at liberty to do so, without the inconveniences and vexations to which they would unavoidably have been subject in Alabama and Mississippi.

Humanity has often wept over the fate of the aborigines of this country, and philanthropy has long been busily employed in devising means to avert it. But its progress has never to this moment been arrested; and one by one have many powerful tribes disappeared from the earth. To follow to the tomb the last of his race, and to tread on the graves of extinct nations, excites melancholy reflections. But true philanthropy reconciles the mind to these vicissitudes, as it does to the extinction of one generation to make room for another. In the monuments and fortresses of an unknown people, spread over the extensive regions of the west, we behold the memorials of a once powerful race, which was exterminated, or has disappeared, to make room for the existing savage tribes. Nor is there any thing in this, which, upon a comprehensive view of the general interests of the human race, is to be regretted. Philanthrophy could not wish to see this continent restored to the condition in which it was found by our forefathers. What good man would prefer a country covered with forests, and ranged by a few thousand savages, to our extensive republic, studded with cities, towns, and prosperous farms; embellished with all the improvements which art can devise, or industry execute; occupied by more than twelve millions of happy people, and filled with all the blessings of liberty, civilisation and religion.

The present policy of the government is but a continuation of the same progressive change, by a milder process. The tribes which occupied the countries now constituting the eastern states, were annihilated, or have melted away, to make room for the whites. The waves of population and civilisation are rolling to the westward; and we now propose to acquire the countries occupied by the red men of the south and west by a fair exchange, and at the expense of the United States, to send them to a land where their existence may be prolonged, and perhaps made perpetual. Doubtless it will be painful to leave the graves of their fathers; but what do they more than our ancestors did, or than our children are now doing? To better their condition in an unknown land, our forefathers left all that was dear in earthly objects. Our children, by thousands, yearly leave the land of their birth, to seek new homes in distant regions. Does humanity weep at these painful separations from every thing animate and inanimate with which the young heart has become entwined? Far from it. It is rather a source of joy that our country affords scope, where our young population may range unrestrained in body or in mind, developing the power and faculties of man in their highest perfection. These remove hundreds and almost thousands of miles, at their own expense, purchase the lands they occupy, and support themselves at their new home from the moment of their arrival. Can it be cruel in this government, when, by events which it cannot control, the Indian is made discontented in his ancient home, to purchase his lands, to give him a new and extensive territory, to pay the expenses of his removal, and support him a year in his new abode? How many thousands of our own people would gladly embrace this opportunity of removing to the west on these conditions? If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy.

And is it supposed that the wandering savage has a stronger attachment to his home than the settled civilised Christian? Is it more afflicting to him to leave the graves of his fathers, than it is to our brothers and children? Rightly considered, the policy of the general government towards the red man, is not only liberal, but generous. He is unwilling to submit to the laws of the state, and mingle with their population. To save him from this alternative, or perhaps from utter annihilation, the general government kindly offers him a new home, and proposes to pay the whole expense of his removal and settlement.

In the consummation of a policy originating at an early period, and steadily pursued by every administration within the present century, so just to the states, and so generous to the Indians, the Executive feels it has a right to expect the co-operation of Congress, and of all good and disinterested men. It was substantially a part of the compact which made them members of our confederacy. With Georgia there is an express contract; with the new states, an implied one, of equal obligation. Why, in authorising Ohio, Indiana, Illinois, Missouri, Mississippi and Alabama, to form constitutions and become separate states, did Congress include within their limits extensive tracts of Indian lands, and in some instances, powerful Indian tribes? Was it not understood by both parties, that the power of the states was to be co-extensive with their limits, and that with all convenient dispatch, the general government was to extinguish the Indian title, and remove every obstruction to the complete jurisdiction of the state governments over the soil? Probably not one of those states would have accepted a separate existence—certainly it never would have been granted by Congress—had it been understood that they were to be confined forever to those small portions of their nominal territory, the Indian title to which had at the time been extinguished.

It is, therefore, a duty which this govern-

ment owes to the new states, to extinguish as soon as possible the Indian title to all lands, which Congress themselves have included within their limits. When this is done, the duties of the general government in relation to the states and Indians within their limits are at an end. The Indians may leave the state or not, as they choose. The purchase of their lands does not alter, in the least, their personal relations to the state governments. No act of the general government has ever been deemed necessary to give the states jurisdiction over the persons of the Indians. That they possess by virtue of their sovereign power within their own limits, in as full a manner before as after the purchase of the Indian lands; nor can this government add to or diminish it.

May we not hope, therefore, that all good citizens, and none more zealously than those who think the Indian oppressed by subjection to the laws of the states, will unite in attempting to open the eyes of those children of the forest to their true condition, and by a speedy removal, to relieve them from the evils, real or imaginary, present or prospective, with which they may be supposed to be threatened?

In place of any remarks of our own, on this part of the message, we subjoin the following, from the New-York Observer:—

"On many of the subjects which the message embraces, (say the editors), our views accord with those of the President, and we think the reasons which he assigns for his opinions are entitled to the serious consideration of all who differ from him. We regret that we are obliged to make any exception to our expression of approbation; but we must say that we read the part of the message relating to the Indians with deep pain, and it will be read with pain by every enlightened friend of liberty. It proceeds throughout upon the assumed principle that every state has the right to legislate for the whole country within its chartered limits, and that the Indian tribes residing within those limits are bound to submit to the edicts of a government in which they are not represented, and with which they have never consented to form any political connection; a principle condemned by our own struggle for independence; condemned by our whole course of legislation for forty years; condemned by scores of solemn treaties; condemned by every predecessor of Gen. Jackson in the presidential chair; condemned by the heart of every man, who is not prepared himself to be either a despot or a slave. We are suprised that any one can hope to persuade the people of the United States to embrace such a principle, however disguised by professions of kindness to the Indians, or recommended by displays of the splendid advantages which the country may gain by adopting it. The majority of the American people believe that the Indians are men, and that being men, they have rights—rights which must not be sacrificed merely because they interfere with the convenience or the avaricious schemes of their neighbours."

TEMPERANCE.

TEMPERANCE STATISTICS.

The Secretary of the Sullivan County Temperance Society, (N. H.) has addressed to the friends of the cause in that county the following questions:—

1. How many farms in your town have been managed without ardent spirits the past year?
2. How many in former years?
3. How many mechanics have carried on their business without, the past year?
4. How many in former years?
5. How many distilleries, and what kinds and quantities of spirit are distilled?
6. How many dealers in ardent spirit?
7. How many have discontinued the traffic?
8. How many families have been turned from their houses and farms by rum dealers, who have taken possession of their property by mortgage or execution, on account of debts contracted for strong drink?
9. Has the consumption of ardent spirit diminished within the two last years, and in what proportion?
10. Are those who drink ardent spirit, or those who drink it not, most healthy and most moral?
11. What effects of strong drink have you seen upon domestic prosperity and happiness?
12. What proportion of crime and pauperism is fairly to be attributed to strong drink?
13. How many in your town who entirely abstain from ardent spirit?
14. How many members of temperance societies, established on the principle of entire abstinence?
15. To what extent has the custom of giving ardent spirit to visiters, been discontinued?
16. How many families in your town, have you known reduced to want, or prevented from rising to competence and comfort, by strong drink?
17. How many intemperate men have you?
18. How many intemperate women?
19. How many reformed?
20. Is opposition to temperance societies diminishing or increasing?
21. By what class of people is the opposition to Temperance Societies principally made? by those who drink ardent spirit, or those who drink it not? by those who make it and deal in it, or by those who prefer the well-being of society to small profits unlawfully made?
22. Do any who still continue to drink ardent spirit, make use of any means to avoid public notice?

Detroit Temperance Society.—The impulse given to the cause of temperance, by the continuance and aid of the best and wisest men among us, is rapidly influencing public opinion even in the most distant parts of our country. It is a matter of congratulation, that in the promotion of this virtue, the most prominent and distinguished men throughout the Union have warmly interested themselves and contributed their individual exertions. Their simultaneous activity and avowed anxiety as to final success, go to show that the vice of inebriety had become frightfully extensive in our land, and that every reflecting mind was convinced of the importance of a universal effort towards its suppression.

At a late meeting of the Detroit Temperance Society, Gov. Cass delivered an address to the association, characterised by the sound practical sense and the forcible and nervous style which usually mark his writings. In one passage he remarked—

"If I may be allowed to speak of myself, standing in this sacred place, I would say, that I stand here a living monument of the utter uselessness of ardent spirits, having never tasted them; and yet I have endured my full proportion of fatigue and exposure, in peace and in war."

When men of the standing and weight of character of Gov. Cass come forth thus ably in support of the cause, we hardly should suppose that aught but complete success could crown their efforts. There are very few men in this country, however, who can say with him, that they *never tasted ardent spirits.*

Kentucky.—A letter dated Frankfort, Nov. 16, 1830, says:—

"In July last, a State Temperance Society was formed in this place, of the materials of the County Society, which numbered two hundred and seventy members. There is a society in almost every county in the state, and some counties have more than one society. It is obvious to every one that they have done much good in this "land of strong drinks." Their number is increasing, and their influence extending almost daily.

"The last Presbyterian Synod in this state, by a solemn act recommended the subject to all the pastors of churches. Some of the Baptist Associations have also recommended the cause of temperance to the churches of which the associations are composed.

"The county court of this county have refused to grant licenses to the tippling shops in the county. Indictments for drunkenness have become more frequent, and instances of it more disgraceful and rare. In this town several reformations from drunkenness have taken place, and many persons have been stopped from habits which would soon have resulted in drunkenness. Several of the physicians of this place are patrons of the Society. They, together with the gentlemen of the bar and the clergy, unite almost unanimously in commending the Society, for the extensive and happy influence which it has exerted upon the common customs and private circles of the community. We have not only disposed of the stronger liquors, but also of wines and cordials, which have exerted such an unhappy influence in private circles. In this measure we desire to see ourselves sustained by societies in the east, where the use of wine prevails to a much more alarming extent than in this section of the country." *Journal of Humanity.*

INTELLIGENCE.

SIAM.

A late Boston Recorder contains the following letter from Mr. Tomlin, English missionary to Siam, addressed to the churches of America, under the impression that some account of the late and the existing aspect of things at that place, would be gratifying to the friends of missions in this country. The population of Siam, chiefly Chinese, has been estimated, he thinks, with probable accuracy, (though he once thought differently), at more than four hundred thousand:—

"Mr. Medhurst, of Batavia, some time back projected a missionary tour amongst the islands of the archipelago, hoping also to reach Siam or Cochin China, in order to scatter tracts and scriptures at the numerous settlements of Chinese emigrants. We left early in August last, and under the guidance and blessing of the Lord, arrived in peace and safety at Bangkok a fortnight after. The Lord was pleased to go before and prepare our way, so that we had a free and joyful entrance into this kingdom. At our first interview with the chief authorities, we obtained leave to reside in the capital, and prosecute our labours among the Chinese, who crowd the cities in immense multitudes. We brought an ample store of the bread of life, and therefore lost no time in breaking it open and dispensing it to the people.—During the first fortnight we were daily out, passing from house to house, conversing with the Chinese, and giving them books. Wherever we came, we almost uniformly met with a frank and hearty reception, and a ready and ample demand for our books, which we had the pleasure to see increasing each succeeding day; and finally it became so urgent and clamorous, that we had sometimes to fly from the people for safety. The enemy, as might reasonably be expected, was roused by these things, and we soon experienced some smart assaults from him. Surmises, and absurd and malicious charges, were thrown out against us in various quarters; but chiefly, we were represented as spies come into the country for a very different purpose to what we avowed. The King himself caught the alarm, and fancying the books contained the main source of the evil apprehended, immediately ordered specimens of them to be translated into the Siamese language; and notwithsanding its being publicly and privately declared that the King found nothing objectionable in the books, minions of government were sent out to take them away from the people, and our own house was daily beset with spies. The Chinese were also prohibited from receiving any more books from us. Seeing the storm thus suddenly and violently raging against us, we thought it best not to brave it openly, but take shelter awhile till it should blow over. The enemy having driven us from the open field, and seeing us shut up within the limits of a little wooden cottage, in an obsure sequestered situation, probably thought that he had sufficiently accomplished his purpose of putting a stop to the good work; but the Lord, who knows how to take the crafty in his own devices, wofully disappointed him, for He soon stirred up the hearts of multitudes to come unto us from all parts of the city and the surrounding country, so that for three months in succession our cottage was almost daily crowded from morning to night with visitors wanting either books or medicine. We were glad to see the people were not intimidated by the prohibitory decree, but readily took the books, only using the precaution to wrap them up in a cloth, in order to conceal them from the vultures, who were still hovering and ready to pounce upon every morsel of the bread of life, given to the poor people. And so abundant was the demand, that we distributed in this quiet, silent way, more books than we could have done, had we still have been allowed to go abroad wherever we liked, and give them to whomsoever we pleased. But all this while the enemy was by no means inactive. At different times we had a few smart conflicts. I shall only notice one. The Portuguese consul, who had treated us with great hospitality, and kindly furnished us with a cottage, was now ordered to turn us out, and an English merchant, about to leave Bangkok, was requested to take us out of the kingdom. We immediately appealed to the Phra Klang, minister of foreign affairs, wishing to know the cause of this persecution, and why we were to be driven out of the country without any offence being proved against us, or a hearing granted. We appealed for protection to the recent treaty with England, so long as we violated none of its articles, and moreover claimed an equal right with the Romish Padres, who are suffered to remain here without the least molestation.—Should they still persist in banishing us, we requested a written document to be put into our hands by the Siamese authorities, mentioning the reason for sending us forcibly away, which might be satisfactory to our own government. The Phra Klang, however, was not disposed to carry things with a high hand. His fears of the English were doubtless a powerful auxiliary in our favour. He said he saw no reason why we might not remain, if we would only be a little more sparing of our books, and imitate the good Padres, who stayed quietly at home and made no stir among the people. We left the Phra Klang on very friendly terms, without pledging ourselves to follow the example of these worthy *missionaries apostoliques*. Indeed, we have good reason to suppose *they* have been our worst enemies, *underneath* and at the bottom of this, and perhaps all other persecutions which have been raised against us. On this occasion the Phra Klang himself had not one thing to alledge against us, and seemed far from being inimically disposed.

"Since then the Lord has restrained the wrath of our adversary, and we have experienced only a few slight interruptions, and have had on the whole much peace and quietness in our labours, which through the blessing of the Lord have been very refreshing to us. The precious seed of divine truth has been scattered abroad abundantly in this barren land, and we have a good hope that a blessing from on high has already been poured out upon it, and here and there we discern some appearance of the tender blade springing up. Many came two, three, four, and even five days journey from the interior for books. Not a few seemed to be diligent readers and serious inquirers after the truth. Several read the whole of the old and new testament through, and notwithstanding our stock contained a great variety of books and tracts, they were insufficient to satisfy the craving appetites of many persons, for they had soon gone through the whole and pressed us earnestly for more. In some instances we have witnessed unfeigned joy on hearing the glad tidings of the gospel, and have received letters at different times gratefully acknowledging the precious boon of the "holy books."

"The abundant blessings of the Lord rested also upon our humble labours in the medical department. For several months the room was daily crowded with a wretched squalid group of impotent and sick people, much resembling a parish dispensary at home, and the power and goodness of the divine Physician were signally displayed towards these poor wretched heathen; so that by the use of ordinary means, under his blessing, multitudes were restored in a few days from the most inveterate diseases. Having only a small stock of medicine, we were soon brought into straits, and were obliged to buy, beg, and borrow wherever we could, and laid some heavy contributions on the chests of our friends.

"During a few weeks at first, our visitors were mainly Chinese; but the Lord stirred up in succession all the various nations that constitute the mingled population of this city. Cochin-Chinese, Burmans, Peguers, Laos, and Cambojans came to us in turn, and some of them, particularly the Burmans, in vast numbers. And though we have mainly had to do with the poor, yet persons of all ranks, from the prince to the peasant, have also sought relief at our hands. Very lately, the lady of "Ma ha yo Za," a Peguan nobleman, who commanded the Siamese forces on the frontiers of Martaban during the late war between the English and Burmese, was a patient of ours, and subsequently her husband also. Just now we have the children of two royal Cambojan princes under our care.

During the last two months, our visitors have chiefly been Burmans and Peguans, (or more properly Morans), and a while ago hardly any but Burman priests and *nuns*.—This people reside here in considerable numbers, and have two or three different campongs, and as many pagodas, amply supplied with priests. In an excursion lately, we visited one of these campongs, and were greeted in a friendly manner by many of the poor people, who had come to us for medicine, were very kindly received also by their priests, with whom we had a little broken conversation in Siamese. Having thus come much in contact with this people, we feel much interested in their spiritual welfare, and should be happy if we had the Burman scriptures to put into their hands. We have written to Dr. Judson, acquainting him with these stray sheep of his, and requested a supply of spiritual food, which we will endeavour to minister to them in his absence. Before closing this account, a few remarks on the nature and importance of this place as a missionary station, may not be unsuitable.

"The Chinese are the most prominent and efficient part of the population at Bangkok, and, as in all other places where they are found in the east, form the life and spirit of the whole. Their number here is so overwhelming, as to be sufficient to stamp their own name and character on the whole mass, so that a stranger might naturally enough suppose himself in a Chinese rather than Siamese city. There are also numerous settlements of Chinese in the interior and along the coast, which a missonary may readily communicate with from this station. The junks passing to and from China, Cochin-China, and Hainam, every year afford good opportunities of sending the scriptures and and tracts to various parts of the empire and their several places. Others are constantly moving to and fro amongst various islands of the Indian archipelago, affording similar facilities of communication with numerous scattered bodies of emigrant Chinese."

MESSRS. SMITH AND DWIGHT.

The following is an extract of a letter from these gentlemen, dated July 1, published in the Missionary Herald, for December:—

"*Journey from Constantinople to Tocat.*—After several days of unavoidable delay in obtaining the necessary passports and other documents at Constantinople, we left that place on the morning of the 21st ult., and yesterday at noon reached this city, having rode about 500 miles, that is, nearly 50 miles a day on an average.—Our route has led us through Nicomedia, Boli, and Amasia. From the excessive heat which prevailed at Constantinople for a short time before our departure, we expected to suffer much the first few days. But a kind Providence shrouded the sun in clouds for three days, so that we enjoyed our ride much through the rich plains and verdant forests of Bithynia.—Then we crossed the high and beautiful plain of Boli, and the still higher table lands which border on Paphlagonia, where we found as cool and as pure an air, as that which, you remember, so much delighted us the last summer, in Arcadia. We hastened over these lands at the rate of eighty miles a day, with little fatigue. Since reaching the tributaries of the Halys, and thus far in Pontus, the heat at mid-day has been almost insupportable, and yesterday, before we stopped, it reached the temperature of 100 of Farenheit. But by lying by at mid-day, and riding all night, we have reached this place without having our health seriously affected.—Indeed we are astonished at the comparative ease with which we have effected so rapid a journey, in a foreign climate, and in this inhospitable country, where the only accommodations at night are a filthy khan, and where hardly any thing but the poorest food can be found; and often have we made mention of the goodness of God, who has thus borne us up under fatigue, and brought us safely on our way. We have special reason to be thankful that his providence has placed us under the guidance of so good a Tartar. The best food, the best accommodations, and the best horses that were to be had, have always been at our command."

MACKINAW MISSION.

Letters have been received from Mackinaw, which bring down the dates to the 29th ult.—The following, by Mr. Ferry, the superintendant of the station, to one of the publishers of the Recorder, will be read with special interest by the friends of missions in this vicinity. Missionaries, it seems, are not insensible to the liberality and the prayers of their christian brethren. The case of the poor Indian woman, too, will not have been forgotten by the readers of the Recorder:—

"We desire to be truly thankful for the continued intesest and aid, which the benevolent of your village are giving to the cause of the Lord here. The large amount of supplies you sent us this fall, have been received in good order, and will very much contribute to the comfort of the family. With all the variety of labours and anxieties upon us, which are inseparable from a missionary life, you can hardly realise how our hearts are cheered, and our hands strengthened, by the co-operation of our christian friends. It is under such circumstances that the devoted missionary feels himself doubly nerved to the work which the Lord lays to his hands. Then let toils and difficulties thicken, and all is comparatively light. Surely, if those who love the Lord and the enlargement of his Zion, did but realise how much they *can do* while at home, they would be more liberally and spiritually alive to the work! Our prayer for you all is, that you may be stirred up more and more in labours of love; until these, tending with all other fruits of the spirit in reaction upon yourselves, shall prepare your own souls to rejoice in the fulness of the blessings of the gospel of Christ!

"Eliza, the Indian woman, whose history and exercises appeared in the Herald, in 1828, died last week; and is, as we have every reason to believe, a happy spirit. For many months she was almost daily looking out for a release. And although patient to endure suffering, yet the prospect of a departure was to her sweet and joyful. Both her actions and words said to all those watching her course—"Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." This was the last view we had of her. O! she was indeed a choice spirit!

"All the members of the family join me in grateful acknowledgments to the pious among you, and affectionate regard to yourself, and particular friends.

"Respectfully your's, in the bonds of the gospel."

SELF-DENIAL.

From a Missionary in Ohio.

Your last informed me that I might draw on the treasurer of your Society to the amount of twenty-five dollars, which should be considered an *outfit*; an additional sum to that which you had generously secured to me in my commission. I hesitated some time; (though I had to borrow twice that amount before I could get where I am); but after submitting the whole to yourself; after stating my circumstances, I proposed that you should say whether it would be right for me to draw to that amount or not.—But the last number of the "Home Missionary," which is just received, has settled the question at once.

On page 121, for October, 1830, there is an article containing some "*Interesting Sketches of Missionary Life, from a Report.*" These sketches, Sir, convince me, that there is at least one of my brethren in the field whose wants are greater than mine. I therefore relinquish my claim to the twenty-five dollars, which may be deducted from my order, leaving it still in the treasury to be disposed of as you shall think proper. As the unknown individual, whose case is now before me, and which has been the principal cause of my doing as I have, appears to be among the most needy of his brethren, I should be happy to know, that the step I have taken had done something toward enabling him to liquidate the debt. But I would say again, I leave that with you.—*Home Miss.*

Protestant Converts in Austria.—We lament to learn that the condition of the honourable band of professors at Gallneukirchen, who, instructed by the scriptural ministrations of Martin Bos, had been led to separate themselves from the corrupt church of Rome, is very afflicting. Though the laws permit Roman Catholics openly to embrace Protestantism, if, after undergoing the instructions of a priest, they persist in wishing to do so: Yet, in point of fact, this disposition is procrastinated by every excuse, with a view to tire out the constancy of the convert. The Protestants continue, however, to meet for the worship of God in secret, though with the certainty of imprisonment and severe penalties as often as they are discovered. They have borne their persecutions with great meekness and constancy, and the prayers of their christian brethren will not be wanting that they may be abundantly strengthened, by the presence of their Saviour, and the consolations of his Holy Spirit, and a way opened for their deliverance.—*Chr. Obs.*

State of Religion in New-Hampshire.—From a recent report, it appears that there are twelve associations in connection with the General Association of New-Hampshire, embracing 147 churches, 106 ministers, and upwards of 13,000 members. Between 6 and 700 have been added the last year; and 170 have died. Only ten distinct revivals are reported; but a very interesting fact in connection with these is, that only four are mentioned as past, viz. in Canterbury, Claremont, Cornish, and Tamworth; while we are informed, that in Candia, Dover, Exeter, Newport, Plymouth, and Somersworth, revivals are in successful progress; and an interesting attention to religion is found in several places.

The following facts are from the report of the New-Hampshire Missionary Society:—

In Manchester there never was a settled minister, although it has been inhabited more than one hundred years. Nor was there a church in the town, of any denomination, till two years ago last May, when a presbyterian church was organised, which now consists of 35 members.

In Northfield, no merchant keeps ardent spirits for sale. Their Temperance Society is very large; and what is worthy of notice, and ought to be published through the world, all or nearly all the members of the church belong to the Temperance Society. Drunkards and moderate drinkers must now go out of town for their spirit.—*N. H. Obs.*

State of Religion in Virginia.——There appears to be a new state of feeling, to a very great degree among the ministers. The late meeting of the Synod of Virginia, at Winchester, was perhaps one of the most interesting and profitable ecclesiastical meetings ever held in America. It appears to have been instrumental of a revival at Winchester. The Synod adjourned on Saturday night; but the religious exercises were continued until the next Wednesday. On Monday a meeting was held in Rev. Mr. R.'s church. After some exhortations and prayer, the anxious were invited to come forward and take the seats unoccupied in front of the pulpit. Fifty occupied the seats designated. We think the brethren, as they return home from Synod, will carry a holy influence with them. Surely they will impart something of the holy fire there kindled to their flocks.—*Sou. Rel. Tel.*

Sunday School Teachers.—We regard it as highly auspicious to the prosperity of these seminaries of the church, that some of the best talents in our country are devoted to the work of giving instruction to children in Sabbath schools. Gov. Vroom, of New-Jersey, Hon. Theodore Frelinghuysen, a member of the United States Senate, and ten or twelve of the most distinguished lawyers in that state, are Sunday school teachers. The Mayor of Philadelphia, Gov. Tomlinson and Gen. Whittelsey, of Connecticut, two or three of the judges in Pennsylvania, and Mr. Starr, an eminent lawyer of Cincinnati, are also consecrating their gifted minds and their time, on the Sabbath, to the instruction and benefit of the rising generation. Distinguished talents may be profitably employed in this work. It is a great mistake to suppose that every one who can read the bible is qualified for it. The examples we have mentioned will awaken, it is believed, more interest on this subject, and enlist others in this patriotic cause, so intimately connected with the future intelligence and virtue of our country.—*ib.*

Observance of the Sabbath.—We are happy to find an almost simultaneous movement in various parts of the christian world, to promote the observance of the Sabbath. The "workingmen" connected with the daily papers in Boston, have memorialised their employers on the subject of Sabbath labour. A large meeting has been held in Liverpool, (England), to consult on measures to rescue the Sabbath from violation; and a society has been formed in Calcutta, by the suggestion of Bishop James, to promote the same object. The friends of the Sabbath have no occasion for despondency.

New Pocket Companion.—Mr. Haven, 142, Nassau-street, New-York, has just published, in a neat little volume, 32mo. "The Christian's Daily Walk with God," from the works of Matthew Henry. It contains directions how to *begin* a day with God, how to *spend* a day with God, and how to *close* a day with God, and is a very profitable pocket remembrancer. We are pleased to see such a growing taste for the works of the old non-conformist divines, to whom the world is so much indebted for the preservation of sound doctrine, vital piety, and religious and civil liberty, during the triumph of prelacy and laxity, under the reign of the Stuarts. We hope soon to see many more of the writings of these worthies, particularly of that most eminent and successful of them, Richard Baxter, republished and widely diffused among our churches.—*Evangelist.*

Beneficial Transformation.—We learn with pleasure, says the Philadelphian, that the stockholders of a theatre, which was completed in Pottsville, Pa. have concluded to convert their property, worth about three thousand dollars, into shares in a Reformed Dutch Church. The foundation of the theatre, one hundred feet by fifty, has been laid, and nearly one story built; but the addition of three thousand dollars more, by other subscribers, will convert the whole into a temple of public prayer and praise.

REVIVALS.

Oneida County.—The good work, in various places, goes forward with power. In addition to the towns already mentioned, we would say, that the second congregational church in Verona has been increasingly blessed since the middle of October last; and that in Vernon village, since the late three days' meeting, a special work of grace has been going onward, with encouraging prosperity. Truly the Lord is doing wonders in the midst of us, and around us.—Pray for the places that are yet sitting in comparative darkness.

West-Bloomfield, Ontario Co.—A revival, we are authorised to say, is in progress in West-Bloomfield, confined, we believe, in a great measure, to the congregation of the Rev. Mr. Brown, in which from forty to fifty have hopefully been renewed by the Spirit of God.—*Rochester Observer.*

Atwater, Ohio.—A correspondent informs us, that a powerful revival of religion is progressing in this place. Although this work is of recent date, about fifty are rejoicing in the God of their salvation.—*Evangelist.*

Felicity, Ohio.—Rev. A. T. Rankin writes—"From the 1st of July to the 1st of October, I received to the communion of the church, on profession of faith, fifty-nine. The good work which commenced in this church about the 1st of June, is still advancing. Many new converts are rejoicing in hope, and some anxiously enquiring what they shall do to be saved.

Milan, Ohio.—Rev. E. Judson, a missionary of the American Home Missionary Society, writes—"God has been pleased to manifest special tokens of the divine presence among this people. Our Sabbath schools, both here and in Eldridge, present the most prominent and interesting features connected with our congregation. The Sabbath school here has been, for two months past, attended with far more than usual interest. As many as eight or ten of our older scholars have, during this period, began to cherish the hope that they have been "renewed in the spirit of their minds;" and most of them, by their deportment, furnish a comfortable assurance that they have not hoped in vain. There is a general seriousness among the congregation. We have two evening meetings each week, which are well attended. One or two individuals, not connected with the Sunday school, give evidence of a change of heart."

WESTERN RECORDER.

UTICA: DECEMBER 21, 1830.

The Saviour, in the days of his incarnation, was resorted to continually by those who desired to be benefitted by his miracles of healing. As his fame went abroad, there was little occasion to seek for him in the wrong place. When he went from city to city, they thronged the road. As he passed from street to street, they put themselves in the way he was passing; and when for a little time he took up his abode in any house, that house would often be filled to overflowing, so that the sick had to be let down with cords through the roof, to be healed by him.

Now, why will not guilty sinners, who think they desire salvation, learn wisdom by this example, in places where this same Jesus is present in a special manner, by the influences of his Holy Spirit. Why will they not put themsslves in the way with him? If they see his power displayed in any city, or street, or lane, or house, in the conviction or conversion of sinners, let them go there. If his presence is more powerfully realised at the social prayer-meeting, or at the meeting of inquiry, let them go to the place. If his presence is the most evident where prayer for individuals is solicited, let them ask for this prayer. Let them stand up, kneel, go forward to the seat of the anxious—any thing that may in the least degree serve to weaken the strong bands of pride. They can but die as they are. Let them place themselves under the powerful rays of God's Spirit; and if they will die any where, let them die there.

Sinners have many foolish objections to this course. They will say, the bible gives us no such command. Christ can reach us by his Spirit in one place, as well as in another. It is needless to make such ado. Let us go this way, or that way, or stay at home, it will be all the same thing. We do not wish to make ourselves conspicuous. If we do not succeed, we shall be laughed at. Let those go, who feel constrained. We have not much feeling; and will stay away.

These are for the most part, the suggestions of rank pride. The halt, the maimed, the lame, the blind, the sick, &c. might have offered these same objections, and remained as monuments of the most egregious folly, the most incurable obstinacy.

Sinners may object, also, if they choose, against much of the instrumentality, which God, in his inscrutable wisdom, is pleased to bless. So might the blind man, whose eyes the Saviour was about to open, have objected against the use of clay, as a thing which in its own nature, was, of all others, the most likely to put them out. But would he have been *healed*, if he had thus objected? This is the question.

Sinners, under the influence of the Holy Spirit, had better be watchful and docile. Even the mistakes and the errors of God's people may, for ought *they* can tell, be overruled for good. And if persons who are labouring under calamities of a mere physical nature, had need to be simple-hearted and docile, what should not those be willing to do, whose greatest calamity is their guilt? Oh, let not such as these hide themselves, and stay away from the spe-

cial presence of God. Let them go where Jesus is displaying his mighty power. Who knows that they will not then be constrained to cry out to him, in the bitterness of their souls, as did the two blind men by the way side. And if they cry believing, will he not hear them? Sinners may go near to the healing waters, it is true, and yet refuse to be cleansed by them, and die in their sins; but if they deliberately stay away, and turn their backs upon them in such a time of mercy as is now enjoyed in many places through the land, how can they expect any thing but destruction inevitable. It is not for us by any means to limit the goodness or power of God; yet this we may safely say—Sinners who have been continually abusing that goodness, and defying that power, had better beware how they flee from the sensible presence of God, in such a time of mercy.

Christian reader, will you not avail yourself of the advantages which have now been hinted at? Souls are precious. Bring them into the more immediate presence of the Lord. Bring them in faith. Urge sinners to put themselves in the way where the Saviour is passing. Who knows but he will look them into repentance, and have mercy upon them? The present season is in many places, peculiarly precious. Survey the length and breadth of the land in the western districts of this state. You need not now travel far to find a revival of religion; and if faithful, you may perhaps be instrumental in promoting one even at home. Once you were doubtless decidedly engaged in the Master's service. Where are you now? Are you following afar off? Have you fled a "day's journey into the wilderness?" "What doest thou here, Elijah?"

Something Appropriate.—The following current paragraph discloses one among the thousand occurrences, which show that the lines of demarkation are fast drawing between religion and irreligion:—

"Rev. John Leland, recently a celebrated preacher of the * * * * denomination, the same who wrote the celebrated letter to Col. Johnson, in favour of running the mail on the Sabbath, has renounced the christian faith, and the Lord's supper, and been excommunicated from the church."—*Mid. Gazette.*

"They went out from us," said an apostle, with respect to apostates of his own day—"they *went out from us;* but they were *not of us;* for if they had been of us, they would *no doubt, have continued with us:* But they went out, that they might be *made manifest that they were not* all *of us.*" 1 John ii, 19. Small triumph this, to the enemies of righteousness. The friends of Sabbath mails may here begin to see what sort of *religious* influence it is, they have been leaning upon.

William Penn.—We had designed to say something, for the purpose of calling up the attention of our readers more strongly, to the remarks of this writnr on the Indian question.—But what would be the use, while he himself speaks with such demonstration and power?

We are glad to meet with a current paragraph like the following, at such a time as the present:—

Faith and Courage.—John Ross, the principal chief of the Cherokees, in his late message to the General Council, has the following expressions. If our own nation were brought into distress, could we with the same sweet consciousness of rectitude, cast our cares and burdens on the Lord? The day of trial must come:

"Confiding in the superintending care of a kind Providence, we should not despair. Even should we for a season be plunged into the cells of the Georgia prisons, means for our deliverance may yet be found. Let us not forget the circumstances related in holy writ, of the safe passage of the children of Israel through the crystal walls of the Red sea, and the fate of their wicked pursuers; let our faith in the unsearchable mysteries of an omnipotent and all wise Being be unshaken, for in the appearances of impossibilities, there is still hope."

It is a fearful thing to become the opposers of men who possess such a spirit as this. "Woe unto him through whom the offence cometh. . . It were better for him that a mill-stone were hanged about his neck, . . . than that he should offend one of these little ones."

An important duty is happily illustrated in the following paragraph, from the New-York Evangelist:—

Go about doing Good.—In York minster, or cathedral, in England, are twelve nitches near the ceiling of one of the apartments, in which formerly were placed the statutes of the apostles, in silver. It is said that when Oliver Cromwell visited this ancient edifice, he looked up and inquired, Who are those fellows standing yonder? And on being informed, he exclaimed, "Take them down, and let them go about doing good." Accordingly they were melted down, and put into his treasury. Is this not a good example for Christians? Let them go through their houses, survey their plate, curtains, costly pictures, ornamental furniture; consider the destitution of their fellow men of gospel privileges; and resolve that these useless articles shall be converted into money for the Lord's treasury, and thus go about doing good, after the example of Christ.

Asaad Shidiak.—By a letter in the last Missionary Herald, from Rev. Mr. Goodell, under date of July 30th, it appears that this afflicted servant of Christ is still alive, still rooted and grounded in the faith, and ready to suffer for it, if need be. The missionaries had arrived safe at their place of destination. A fearless spirit of inquiry exists among the people around them, to the no small vexation of the existing authorities.

The Valley.—Rev. L. H. Loss has resigned his pastoral charge of the church in Camden, Oneida county, with the intention of accepting an appointment which he has received from the American Sunday School Union, to labour in the service of that Union in the valley of the Mississippi. He expects to spend the winter in reviving the auxiliaries of the Western S. S. Union, and to go on to the west in the spring.

The Youth's Friend.—This very interesting publication of the American S. S. Union, for 1830, containing the story of Grandfather Gregory, and put up in fancy binding, for christmas and new year's presents, is for sale, as we learn, at the Sabbath School Depository, in this village. If presents are to be given extensively on these "holydays," as they are termed, why not give those which are intrinsically valuable; valuable to the mind, rather than to the body.

Spirit of the Pilgrims.—Contents of the Spirit of the Pilgrims, for December, 1830:—

Communications.—Biographical Sketch of John Calvin, (concluded): Sennebie's Account of Calvin and Servetus: Death-bed Scenes.—*Reviews.*—The History of the Old South Church in Boston: A Tribute to the Memory of the Pilgrims, and a vindication of the churches of New-England; by Joel Hawes, pastor of the first church in Hartford, Conn.: A Reply to a Letter in the Christian Examiner, addressed to Rev. Parsons Cooke: Also, the more recent publication of Mr. Cooke, in the Boston Daily Advertiser and Boston Courier. *Miscellaneous.* Sentiments of Ministers formerly settled in and around Boston: Facts respecting the early Propagation of Unitarianism in Massachusetts: Mosheim's Sermons: Letter from the late Dr. West, of Stockbridge, Mass.: Recent Publications.

Blow ye the Trumpet in Zion.—The Vermont Chronicle recommends to the many congregations in that state, which are destitute of a church bell, the use of a trumpet, as in ancient times, to call the people together at the given hour of worship. This expedient might be useful in Vermont; but in our own state, it would be too much like the stage and boat horn signals of sabbath-breaking, to answer any such purpose as this.

Among the multiplied favours on file, for the Recorder, are Nos. I. and II. on the subjec of revivals, which we hope will prove seasonable at the present time.

The following communication, and the two that have preceded it, are from persons of high respectability, who equally love and revere the Sabbath. We hope that the discussion, if further continued, will be confined strictly to the question of petitioning the present Congress. This is a pure question of expediency, about which there seem to be different opinions. It is now expected that petitions *will be* generally circulated. Whether this is done or not, we hope that the friends of the Sabbath will conclude to act with unanimity. Union is strength.

For the Western Recorder.

MR. EDITOR—From the high opinion I had formed of your paper, as a firm and able defender of the precepts and morality of the bible, I have been not a little surprised that your correspondent X. on the first page of the Recorder of the 7th instant, and also your correspondent P. Q. T. on the 2d page of the Recorder of the 14th instant, should offer their opinions, relative to Sabbath mails, to be published in *your* paper.

Some of the logic of your correspondent X. I think sound, and some of it appears to me untenable.

I have no evidence to justify the conclusion, that Congress, consisting of nearly the same members this year which composed it last, will not listen to a reasonable request, merely because they rejected it last year. And if "infidels and demagogues and sectarians have succeeded in seducing a large proportion of the people of the United States to believe that the petitions to Congress about Sunday mails, are a part of a great scheme to unite church and state, and to abridge the rights of the citizens in some other *guessed at* ways," (of which I have my doubts), then, I ask, will not a relinquishment of our object be presumptive evidence to them, at least, that we shrink from that object, because, as they would have it, we have been detected in our "scheme."

If our cause is a *good* one, why shrink from it? If it is not a good one, tell us wherein, and we will desist and acknowledge our fault. But if sabbath breaking is a crime, and we, as a nation, are *guilty* of that crime, Christians, I think, cannot be innocent, while they withhold their *united* and individual voice of remonstrance.

It is further said, that "the demagogue is abroad, (&c.) catering at every turn and corner for the depraved appetite;" "seizing upon our sabbath school enterprise, our bible societies, our temperance reformation," and our "entreaties to government to spare the Sabbath." Admit it. Then I think we are called upon to labour more zealously, and faithfully, and prayerfully.

It appears from this correspondent, that these people are equally against sabbath schools, bible societies and temperance reformations; and I think he has offered no more proof, to show that we should give up our efforts to save the Sabbath from universal profanation, than he has to show that we should also give up the other objects.

Suppose we relinquish our efforts merely as to the claims of the Sabbath, what evidence have we that the wrath of these opposers would in any degree be appeased? I very well know that they are making a mighty effort to frustrate all our attempts to sustain this institution; for they know, if they can blot out the Sabbath, all the other objects of their enmity will die of course. But so far from being *satisfied* with such an expedient, I believe they would, with renewed courage, carry on their unhallowed war with every religious and benevolent enterprise, till they could drive morality and religion from the land, or die in the contest.

While I heartily concur with this correspondent, in the sentiments he has expressed in his last paragraph, I would continue our applications to Congress in behalf of this holy day; because I believe that by delay, we should only give the monster time to heal those wounds, which he has already received from the discussions had on this most interesting and important subject.

My last remark may apply in answer to all that part of P. Q. T.'s communication, which I would notice; where he admits the benefits which have resulted from the efforts made to promote the observance of the Sabbath; yet doubts the expediency of *continuing* these efforts at the present time. If we become weary and faint in well doing, we shall never reap. If, as I believe, there is no evil in praying our rulers to suffer their constituents to keep the Sabbath, let us continue this prayer, in a candid, firm, respectful and affectionate manner, till we shall be heard, or till chains and prisons prevent us, or the grave shall seal our lips. In the mean time, let us make use of all the means recommended by your correspondents above alluded to, in humble dependence on the blessing of God; and I do believe that our labours will be crowned with abundant success.

Dec. 14, 1830. COTTAGER.

Since inserting the above, we perceive that the Albany Telegraph quotes the remarks of X. with approbation, while the Rochester Observer coincides with the views of our present correspondent.

For the Western Recorder.

MR. EDITOR.—Permit me, through the medium of your paper, to propose the following questions to a portion of your readers:—

Is the practice of devoting more time to sleep, on Sabbath morning, than is found necessary on other mornings of the week, consistent with the christian profession and character? Do not professors of religion, by adopting such a practice, virtually say to the world, that the service of our Lord is a weariness, and that we wish to shorten as much as possible that portion of time which is exclusively consecrated to such service?

If any sufficient reason can be given for the continuance of such a practice, I wish that it may be assigned forthwith, and publicly; for the practice to which I refer is no less manifest to public observation, than it is disgraceful to the church. If no sufficient reason exists, let the practice itself be discontinued. H. P.

REMARKS.—To what precise extent the above practice prevails among professed Christians, at the present time, we are unable to say. But as for reasons, none can be given which will justify us in undervaluing or wasting the precious hours of the Sabbath. There can be but one opinion upon this subject among real Christians; but whether many, after all, are not habitually defiling their consciences by indulging in this very sin, is worthy of serious consideration.

POLITICAL.

CONGRESS.

Tuesday, Dec. 7.—In Senate, Mr. Smith, of Maryland, was elected by ballot, chairman of the committee on finance.

The usual standing committees were then appointed by the President of the Senate.

The President's message was received, and five thousand copies ordered to be printed.

In the House of Representatives, Mr. Stevenson, the Speaker, who had been absent on Monday, on account of ill health, took his seat.

The President's message was received, and six thousand copies ordered to be printed.

Wednesday, Dec. 8.—No business of importance was transacted in either house.

Thursday, Dec. 9.—In Senate, a select committee was appointed to consider and report on the current coins.

The commercial treaty concluded with the Turkish government during the last summer, and the treaty lately made with the Choctaw tribe of Indians, were submitted to the Senate, by the President.

As a tribute of respect to the memory of Messrs. Adams and M'Lean, senators from Mississippi and Illinois, who died since the last session of Congress, the Senate adjourned till Monday.

In the House of Representatives, the customary resolutions were adopted, referring the various subjects embraced in the President's message to appropriate committees. Some discussion arose on a motion made by Mr. Wilde, of Georgia, that so much of the message as relates to the United States bank, be referred to a select committee, instead of the committee of ways and means; but the motion was rejected, ayes 67, noes 108.

It was hardly to be expected, (says the National Intelligencer), that so early in the session, any discussion should have taken place in either house, which should have any bearing on a question of so great importance as that which concerns the renewal of the charter of the bank of the United States. It came up incidentally, indeed, but still substantively, as to its effect. The decision to refer the recommendation of the President on that subject, to the same committee as reported against it at the last session, indicates, probably, with a few individual exceptions, (as many of the exceptions being on the one side as on the other), the strength of the question in the House of Representatives. Appearances are decisive against any present action upon the executive recommendation; and (whatever, at some future session, may be the ultimate fate of the question of re-chartering the present bank) they are equally decisive against the establishment of a government bank, on the principles suggested in the message.

Friday, Dec. 10.—In the House of Representatives, the usual standing committees were appointed by the Speaker.

To afford time for making the preliminary arrangements for the trial of Judge Peck, which commences in the senate chamber, on Monday, the House adjourned until that day.

Trial of Judge Peck.—A letter from Washington, to the Philadelphia Inquirer, of Dec. 11, gives the following information in relation to this trial:—

"The managers to conduct the trial on the part of the House of Representatives, are Mr. Buchanan, Mr. M'Duffie, Judge Spencer, Mr. Storrs, and Mr. Wickliffe. Perhaps no legislative body could have furnished a more able committee than this. Mr. M'Duffie, it is understood, is to open the case against the accused. Mr. Wirt, late attorney-general of the United States, and Mr. Meredith, of Baltimore, will defend him; and Mr. Buchanan will conclude for the House. The case lies in a nut-shell.—There is but one charge against the judge; but how long the great abilities and eloquence engaged in the trial may cause it to continue, it is difficult to foresee. As the present is the short session of Congress, and the Executive has recommended to their consideration an unusal variety of subjects, it seems to be desired by the managers of the impeachment, in common with the other members of both Houses, that it may be brought to a speedy close."

SUMMARY.

Liberia.—Extracts from the November number of the African Repository. The last date from Liberia is September 14th:—

"We stated in our last number, that the ship "Carolinian," chartered by the Society, was at Norfolk, prepared to receive emigrants for Liberia. This vessel sailed on the 20th of October, with one hundred and seven coloured persons, forty-five of whom were emancipated slaves. The colonial agent, Dr. Mechlin, took passage in this vessel, together with Dr. Humphries, colonial physician and assistant agent, and Mr. and Mrs. Skinner, missionaries sent out by the American Board of Commissioners for Foreign Missions. Among the liberated slaves were eight, the children and grand children of Abduhl-Rahahman; nine liberated by C. Bolton, Esq. of Savannah; twelve by Miss Blackburn, near Charlestown, Va.; seven by Miss Van Meter, of Hardy county, Va. and seven others left free by a gentleman in Essex county, Va. and a few others freed by others, whose names are not specified. It will be recollected that a fund of more than four thousand dollars was raised in the north nearly two years ago, to aid in the redemption of Abduhl Rahahman, and to this fund the children and grand children who have just embarked owe their freedom. Those liberated were generally well supplied with the articles most necessary for their comfort during the voyage, and their subsequent settlement; and some had been particularly prepared by instruction, for usefulness in the colony. One of the females sent out by Miss Blackburn, had a pretty good library, infant school boards, spelling-books, &c. and it is believed, that on her arrival, she may open a small school to advantage. The husbands of two of the women emancipated by Miss Blackburn, were ransomed by her at an expense of eight hundred dollars, that they might accompany their wives to Liberia. In fulfilling her benevolent purposes towards her servants, Miss Blackburn was very generously assisted by her friends.

Extract of a letter from the vice agent, Mr. Williams:—

"The season has been uncommonly unhealthy, and I am sorry to inform you, that we have lost a considerable number by death from the Liberia and Montgomery's emigrants. Many of these fell victims to their own imprudence. Mr. Erskine, after partially recovering from the fever, contrary to the advice of all his friends, would take a jaunt to Millsburgh. On his return, he got wet, which threw him into a relapse, from which he never recovered.

"From the ground which is now under cultivation, I am led to believe that more will probably be raised this season than common. A new spirit is pervading the community. Many begin to think that the cultivation of the soil may not be so unprofitable as they have been in the habit of thinking. It is discoverrd that all cannot be petty merchants to advantage.

"Since the circulation of Mr. Hodgson's letter, a meeting has been held, and resolutions passed, to form a company to ascend St. Paul's river, and make discoveries, but whether they will be able to effect much, is quite uncertain. Several subscriptions have been received.

"I hope the Board will adopt some more effectual measures for suppressing the slave trade within the territory of Liberia. Since the death of Don Miguel, of Bassa, Peter Blanco, a Spanish slave trader, for some years a resident at the Gallinas, has opened a slave factory at Cape-Mount. Such a thing ought not to be, as it is only 45 miles from here. I am sorry to remark that this abominable traffic is carried on with the utmost activity all along the cost. Capt. Parker, during his stay at the Gallinas, of about three weeks, saw no less than nine hundred shipped.

"Where do they come from? Not from the vicinity of the sea coast; but from the interior, after travelling hundreds of miles. Among the last recaptured, are some from the kingdom of Haoussa, in Soudan, under the authority of Bello. We are much in need of late travels on this continent."

Indian Deputation.—A deputation of Indians from the Menominee tribe, accompanied by Col. S. C. Steambaugh, U. S. Indian agent at Green-Bay, and Rev. Eleazer Williams and Daniel Bread, of the New-York Indians, arrived at Buffalo on the 10th inst. [and passed thro' Utica on Saturday last], on their way to Washington city, where they are to be met by delegates from the different tribes of New-York Indians, for the purpose of adjusting the difficulties existing between them, concerning their lands. It will be recollected, that for this purpose Gen. Root and others were deputed last summer, but they failed to accomplish any thing. It is now stated, that through the intervention of the agent, Col. Stambaugh, a friendly intercourse has been established among these tribes, and a disposition exists to settle their disputes amicably; that the basis of an arrangement has been agreed upon, which is satisfactory to both parties, and that it will no doubt receive the sanction of the general government, and thus peace and quietness be restored among them.—*Geneva Gazette.*

Atrocious Outrage.—We are pained to learn that the Legislature of Georgia are on the point of consummating another most cruel outrage upon the Cherokees. The House of Representatives has passed a bill for *surveying and disposing of the Cherokee lands*, by a vote of 76 to 55, and there is no hope that it will be arrested in the Senate. The whole Indian territory is to be divided into sections of 160 acres each, and distributed among the citizens of Georgia by lottery. The improvements and homesteads of the Cherokees are to be included in the survey and distribution; but the drawers of improved lots in the actual occupation of the Indians, are not to obtain possession until the title of occupancy is extinguished.—*N. Y. Obs.*

Indian Justice.—About the middle of last month, two young Cherokees were arrested in the nation, and brought before George Hicks, district judge of Coosewaytee, on suspicion of having murdered an unknown white man. It was intended that if found guilty of murdering a citizen of the United States, they should be committed to the agent according to treaty stipulation. A jury was duly sworn, which, after an examination of the witnesses, and a few remarks from the judge, retired, and returned a verdict, that "the testimony was not sufficient to justify the committing of James Graves and James Baldridge to the agent, for trial." They were therefore discharged.

Major Ridge then rose and delivered a speech, which we are sorry we cannot present to our readers. It was an eloquent speech, urging on the attention of his hearers, the importance of maintaining the faith of the treaties with the United States, in which the Cherokee nation had surrendered the right of punishing their own citizens who should commit murder upon a citizen of the United States. He was rejoiced to see the excitement and interest manifested on the present occasion; and although these young men have been discharged as innocent of the crime alledged against them, yet it will show to our white brothers, that we are determined to discountenance any unjustifiable acts of any of our citizens towards citizens of the United States. He believed the verdict of the jury was correct according to the testimony. It may be, if a foul murder has been committed upon the body of a stranger sojourning among us, it has been perpetrated also by a stranger. We have many such in this nation. It is hard to tell.

The Speaker also urged the importance of maintaining good will and friendship towards all white people, especially with those who travel on our roads. Let them be safe, he said, in our houses and in our highways. If we are mistreated by *some*, we will treat them *all* as brothers.

Our object in the foregoing paragraphs, has been, to counteract any misrepresentation, which many, no doubt, would be disposed to circulate to the prejudice of the nation. The subject has created considerable excitement among our citizens, supposing the young men who were charged with the murder were really guilty; but the reports were found to have been greatly exaggerated.—*Cher. Phœnix.*

The Cherokee Mines.—The United States troops have been recently withdrawn from the Cherokee lands, and the gold diggers have reappeared in great numbers. The intelligence of the removal of the troops was received at Columbus, the seat of government of Georgia, with the firing of cannon.

Counterfeits.—The cashier of the bank of the United States has given notice, that three dangerous imitations of their $100 branch notes were presented at their counter on the 8th and 9th instants, purporting to have been issued by the Washington and Savannah offices. The impressions are fainter, and the notes longer and broader, than the original; but the filling and signatures are well executed.

Census of Connecticut.—By the late census, it appears that the whole number of inhabitants in the state of Connecticut amounts to 297,926. Gain since 1820—2488.

Census of Rhode Island.—The Providence Journal gives the census of all the towns in Rhode-Island, forming an aggregate of 97,216 inhabitants.

Friday the 31th inst. is appointed for the execution of the sentence of death upon Joseph Jenkins Knapp, Jr. at Salem, between the hours of 8 and 10, before noon.

DEATHS.

At Augusta, on Tuesday, Nov. 30. *Clark Goodhue*, youngest son of Mr. John Goodhue, in the 21st year of his age. The following is (in substance) an extract of a sermon preached in reference to the occasion:—

"He was the joy and hope of his parents' heart, and the dear object of a brother's and a sister's love. He possessed a thoughtful and contemplative mind, and a heart full of kindness. He was retiring, yet easy and affable in his external deportment; and with such qualities happily blended and happily exhibited, it was impossible to be intimately acquainted with him, and yet refuse to love him. He became a hopeful subject of God's grace in the winter of 1826-7; but through the occasional want of an opportunity, and through many doubts and fears, he did not publicly profess Christ until March, 1830. As he advanced to riper years, it is proper to say of him, that no young man in Augusta of twenty years was more extensively acquainted, and at the same time more universally beloved. His character stands forth to all who knew him, as lovely in itself, and to all the friends of Christ still more lovely, as it was refined and purified by the grace of God. He was but a youth in age, and a child in the school of Christ; and although his christian character did not sparkle as does that of some others, yet there was an evenness of christian temper apparent in all his deportment, which evinced a sincere devotion to the cause of Christ, and which so far forth is worthy of imitation. It is sufficient to say of him, that he was a true and faithful friend, a dutiful son, an affectionate brother, and a retiring, humble Christian. And surely the death of such a youth ought so to be improved as to become a blessing to the living. His death was sudden and unexpected even to himself; and we are compelled, therefore, to look to his past life for the evidence of his adoption. He was a useful member of the choir who led in the praises of the sanctuary; and to them his death speaks a word of solemn admonition. He was a member of the Youth's Reading Association. To them it says, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." He was a member of the Young Men's Home Missionary Society; and to them it says, "What your hand findeth to do, do it with your might." To all the youth in and out of the church it says, "Work while the day lasts; the night cometh, when no man can work." To all it says, "If you would die the death of the righteous, you must live the life of the righteous."—*Com.*

At Chicago, on the 3d inst. Dr. *Alexander Wolcott*, Indian agent at that place, and formerly of Connecticut, aged 39.

At Rochester, on the 5th inst. Mrs. *Chloe Peck*, wife of Mr. Everardus Peck, bookseller.

At Cloverdale, Va. on the 3d inst. Hon. *Daniel Sheffey*, formerly a distinguished member of Congress from that state.

At Richmond, V. on the 4th inst. Hon. *William B. Giles*, late governor of that state, and for many years a leading member of Congress.

At Watertown, Mass. Mrs. *Mary Cochran*, aged 90. It is said of her, that "she never said an unkind word, nor expressed an ungracious feeling. Temperance, meekness and fortitude secured to her a long life, without the visitation of disease."

In Glastenbury, Conn. on the 4th inst. Rev. *Samuel Austin*, D. D. late president of Vermont university, aged 70.

☞ The next annual meeting of the Madison County Temperance Society, will be held at the court-house, in Morrisville, on the first day of January next, at 11 o'clock, A. M. An election of officers will then take place; and several appropriate addresses will be expected.

EPENETUS HOLMES, Sec'ry
Madison County Bible Society
Dec. 10, 1830.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

A FRESH SUPPLY OF GROCERIES,

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—

100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
30 hhds. St. Croix, Muscovado & N. Orleans Sugars:
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:
200 boxes Bunch, Muscatel and Bloom Raisins:
30 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish;
100 bags Shot, assorted numbers, &c. &c.

Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

CRANBERRIES.

SIX barrels Eastern Cranberries, of superior quality, just received and for sale, by
JAMES VAN RENSSELAER.
Utica, Dec. 14, 1830. 50w2

REMOVAL.

JAMES INGOLS has removed from his old stand to No. 42, Genesee street, next door above Clark's four-story Building. *Utica, Nov.* 1, 1830. 44

FRIZETTS, CURLS, BRAIDS, &c.

JUST received from New-York, a lot of Frizetts, Puff Curls, Braids, &c. by JAMES INGOLS.
Utica, Nov. 1, 1830. 44

PROPOSALS

FOR PUBLISHING THE SECOND VOLUME OF

THE YOUTH'S MISCELLANY.

THIS WORK will contain intelligence from Sunday Schools, and their progress generally: Illustrations of Scripture: Select Biographies: Historical Facts; and Moral and Religious Essays; together with any other interesting matter, which will improve the youthful mind, and mend the heart.

TERMS.

I. The volume of one year will contain 192 pages, 16 mo., stitched in printed covers.

II. The price to subscribers will be only 25 cents per year, when paid in advance.

III. No subscription taken for a less term than one year.

IV. Persons who will forward us $3, will receive 13 numbers monthly, for one year.

The Editor of the Miscellany is induced to issue the above Proposals, from the fact, that the first volume, which is now closed, has not defrayed the expenses of paper and printing, and he hopes, by this means, to be enabled to continue the work.

The first volume, in every instance where it has been taken, has met with a cordial reception, and is highly valued.

There will be no material alteration in the next volume from the last. It will be our aim to make it an acceptable and profitable periodical for youth.

Those who feel interested in its continuance, are earnestly requested to make an effort in its behalf.

Two hundred more subscribers will be necessary to warrant the commencement of another volume. Those who wish to take it, will please to forward their names and residence by the 1st of January next; and those who have taken it, and wish it no longer, are requested to notify us to that effect *prior to that time.* Those who receive the first number of Vol. 2, should it be continued, will be holden for the year.

N. B.—The first number of Vol. 2, will be published about the middle of January next, should the subscription list warrant it. If it is not published about that time, the undertaking will be abandoned.

☞ Letters may be addressed to the Editor of the Youth's Miscellany, Utica.

Utica, Dec. 9, 1830. 50w3

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by
EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*

N. B.—The "Teachers Magazine," after this year, will be pubished quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

FISH, FRUIT, GROCERIES, BUCKWHEAT FLOUR, BROOMS, &c.

THE Subscriber offers for sale—
30 barrels and half barrels Mackarel and Shad,
20 tubs Mackarel, for family use,
50 quintals Codfish, 12 chests superior Teas,
4 hhds St. Croix and Porto-Rico Sugars,
White and brown Havana Do.
30 drums fresh Smyrna Figs, Zante Currants,
30 boxes & half boxes fresh Raisins, sup. quality,
30 boxes mould & dipt Candles, 20 do. Soap,
250 dozen Corn Brooms,
50 barrels & half barrels Buckwheat Flour,
A constant supply of superfine western Flour,
200 barrels Salt,
And a general assortment of Family Supplies & best Groceries, (*except ardent spirits.*)

JAMES VAN RENSSELAER,
Corner of Hotel and Liberty streets, Utica.
Nov. 30, 1830. 48w4

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

GROCERIES.

I. & I. THURBER, No. 107, Genesee street, opposite Butler, M'Donough & Co. have just received an assortment of Groceries, consisting of—Teas, Sugars, Molasses, Wines, Codfish, Shad, Mackarel, Herring, Salt, &c. &c.

Their Goods are of an excellent quality, and will be sold wholesale or retail, for cash or approved credit, as low as they can be purchased in this place.

Also, Wheat and Buckwheat Flour.

The Baking Business carried on as usual. The articles which they bake can be had at the above store, the same as at their bake-shop. Crackers, by the barrel, sold low for cash. *Nov.* 30, 1830. 48

AGENTS WANTED.

A NUMBER of active, enterprising Young Men are wanted immediately, to obtain subscribers for the Sunday School Journal and Advocate of Christian Education. The terms will be very advantageous, and will be made known on application to the American S. S. Union, at the Depository, 146, Chesnut street, Philadelphia, in person, or by letter, *post paid.*

Nov. 30, 1830. 48w3

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

WHOLESALE & RETAIL

BOOT AND SHOE STORE.

BARTHOLOMEW & DOUGLASS, respectfully inform their Friends and the Public generally, that they have taken the Store on the corner of Genesee and Liberty streets, opposite the National Hotel, where they will keep constantly on hand, a complete assortment of Gentlemen's and Ladies' Boots and Shoes, which they warrant to be of the best quality. For taste and fashion, they are not to be surpassed by any in the state.

Utica, Nov. 16, 1830. 3m46

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by
Nov. 30, 1830. HASTINGS & TRACY.

MR. CUSHMAN, being about to leave Utica, wishes to let the House where he resides, corner of Mary and Second streets, till May next. Rent very low. Enquire of Mr. Alexander Seymour.

Utica, Nov. 16, 1830.

POETRY AND MUSIC.

GOD IS LOVE.

All I feel, and hear, and see,
God of love, is full of thee.

Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Ocean's infinite expanse,
Heaven's resplendant countenance;
All around, and all above,
Hath this record—God is love.

Sounds among the vales and hills,
In the woods, and by the rills,
Of the breeze and of the bird,
By the gentle murmur stirr'd;
All these songs, beneath, above,
Have one burden—God is love.

All the hopes and fears, that start
From the fountain of the heart;
All the quiet bliss that lies,
All our human sympathies;
These are voices from above,
Sweetly whispering—God is love.

For the Western Recorder.

A QUERY.

Mr. Editor—Why is it, that in times of revival, there is such a general propensity to use tunes which are at once tasteless and rude, and different from those ordinarily employed in the churches? M.

Answer.—The reason of this must be obvious, upon the slightest reflection. Music is the language of emotion. The music of the churches, in latter times, has generally been cultivated without any special reference to the emotions of the fervent worshipper. It has often been mingled with profaneness, and contaminated with secular associations, as to thought and feeling, and treated in all respects, by most of the community, as a thing of nought. This practical abuse of the art is borne with by Christians, in ordinary times, as if it were a sort of necessary evil; but in proportion as the church awake to newness of life, and become specially fervent in their religious feelings, they begin to require music, which shall, by some means, break up the old secular, formal, and cold-hearted associations. That music which is the most dissimilar to the abused style, is found to effect this object the most readily; and among those who have hithorto stood aloof from the ranks of musical cultivation, there is no alternative left, in the peculiar circumstances of the case, but for them to seize upon some of the rudest melodies that fall in their way. These alone are they able to manage, when left entirely to themselves; and hence, in the little meetings, wherever there is much power of excitement, little formality of management, and but few cultivated singers, we must frequently make up our minds to have the rudest performances and the most unwarrantable specimens of musical adaptation. This evil, for the time being, is often a necessary one; and as such it must be endured by the pious cultivators of music. The only remedy is, to carry more of religious influence into the schools of cultivation; to *learn them* to pour out the inmost soul, in the simple, unsophisticated language of strong feeling. In proportion as this is done for any length of time, till the congregation learn to enjoy its influence, the occasions for the above evil will be done away. Let Christians become cultivators of music on christian principles, and the language of pious emotion in this delightful service, will soon regulate itself. Let this thing be generally done, and the evil alluded to in the above query will soon disappear.

A question hence arises of great practical importance—How far it may be right, in our *musical publications*, to facilitate the further introduction of rude, secular melodies into our little meetings for social prayer?

To our own mind, this question is easily solved. The temporary and limited introduction of such melodies, by those who can sing nothing else with equal interest, is, in the present state of the art, as we have seen, a thing necessary to be tolerated. This, however, is far from proving that the cultivators of music are bound to help forward and perpetuate this work. They certainly ought to do no such thing. They are bound not to do it.

It is on this account that we are led to view, with unmingled regret, the recent efforts of the New-York Evangelist to extend the circulation of such wretched pieces of music as have occasionally found their way into its columns. The editor, we hesitate not to say, is thus literally pulling down with one hand, what he is striving to build up with the other. He is strongly desirous of a reformation in church music, in point of spirituality; a thing most fervently to be wished. Why, then, pour upon the public a species of trash, which, to every *pious cultivator*, is felt to be a thousand times more secular, and light, and vain, and worthless, than any thing which appears in the ordinary field of cultivation? The thing is entirely wrong; and among enlightened musicians, who love the purity and holiness, no less than the decent propriety of sacred praise, there is, and ever can be, but one opinion respecting it.

There are melodies sufficiently simple, which all might feel to be chaste and effective. Let such as these be more extensively cultivated; and for this purpose, we should be quite willing to see a small collection of them attached to a volume of revival hymns. But to encourage such a wretched book as the Lyre, issued some time since at New-Haven, or such a promiscuous selection of pieces, "good, bad, indifferent, and detestable," as is now getting up at New-York, is certainly more than we can do in good conscience. Our opinion has frequently been asked in reference to this subject; and the presentation of the above query has furnished us with a fit opportunity for returning an answer.

Let the new-born soul begin at first to utter its praises as it can, in any rude, familiar melody; and let the awakened Christian, who has neglected cultivation, unite with it for a little season. But instead of perpetuating the use of such tunes, and increasing their number, let the pious cultivators, at the proper time, take these dear brethren kindly by the hand, and lead them forward in the pleasant and delightful paths of christian cultivation. In this way, all may at length be edified, and made to sing with one heart and one voice, the wonderful works of God, and the riches of that love of Christ which passeth knowledge.

We will only add, that where a revival prevails, the subject need not be agitated. Under other circumstances it should receive all due attention.

MISCELLANEOUS.

From the Vermont Watchman.

TO STEP-MOTHERS.

The importance and responsibility which attach to a mother, belong also to you, tho' your heart can yield no maternal affection. Think not that these children can have no demand but upon their father. A father, even if he have time and inclination, cannot supply a mother's care. And when you assumed to yourself a *mother's place*, you received the command from God, to nurse these with tenderness, to repress their every fault, to cherish their every virtue, to form their character all it should be, and to guard their reputation as you would your own.—Look not upon yourself with self-complacency, because your husband does not censure you. The power with which he has invested you, bids defiance to his utmost vigilance. Think of your own offspring. Could not you wrong them, were you but a step-mother, and he dream not of the injury. She must be a very superficial observer, who has not discovered that men are deficient in that species of minute discernment, of intuitive penetration, which enables women to feel their way through the difficulties of the world, and successfully to combat with superior strength. From this deficiency, men become the dupes of artifice and criminal design. The woman who has gained complete ascendency over her husband's affections, requires nothing but address to possess a proportional influence upon his conduct.—And let not the wise of the world feel indignant at this assertion. Solomon was seduced into the grossest absurdities, and the deepest crimes, not by his *wife*, but his *wives*, for whom he could not feel the ardour of concentrated affection. It cannot then surprise us, that other men should be unduly influenced by the woman of their love; that they should be first blinded, if that be her unworthy aim, and then led, as her wishes or selfish preferences may prompt. Accordingly, we have beheld with agony, (who is there that has not?) fathers whose hearts have been alienated from their own children, the relics of a once beloved wife, by false representations and incessant complaints. Every childish foible has been *magnified* into a crime, and indulgencies, and sometimes even necessaries, have been withheld, or reluctantly bestowed. The new family have been suffered to tyrannise over their elders; and by a strange perversion, *they* have been viewed as interlopers, or encroachers. All are your husband's children. Do not, my dear friend, look upon them with any distinction. You went into the family, knowing the claims these had upon your maternal affections. Then do not undermine their interests. Do not monopolise to your own children, the father's house, and father's heart. But if this expostulation should come too late to prevent the danger, let your tenderness to your own children plead in behalf of those you are disposed to oppress or neglect. Does your little darling weep; his tears must be dried at any price. These weep, too, but their tears are disregarded, or magnified into crimes, and the recollection of her they have lost comes across their hearts; and full well they know they were happy once, though wretched now. All this may be the case, and no just cause of complaint may appear to the superficial observer, when no decided ill usage may mark your conduct. On the contrary, it may assume the appearance of solicitude for their good, of zeal for their welfare; and for their good it may prove to be, though far from your real intention. The afflictions of their youth may be blessed by the orphan's friend to the improvement of their characters; and if they lose all on earth, they may gain heaven. But while they suffer daily from your unkindness, it is probable that they gradually lose ground in the affections of their father. Were he to examine his own heart, he would discover, that his love is less fervent than formerly, less fervent than towards his new family; and he might by a judicious investigation of circumstances, discover also the cause, and in a degree, become proof against the approaching evil. But whether or not he may discern the difference, his family will ere long make the discovery; and he might anticipate, with little hazard of mistake, jealousy, strife, and discord, as the natural consequence; thorns that will beset his future path, and be too deeply rooted for his utmost toil and care to eradicate. Judge, my friend, whether all this can terminate in the happiness of her by whose misconduct it was produced, or contribute in any degree to that of her offspring. One important lesson at least you may learn. In proportion to the difficulty you find in conducting yourself towards the children of another, you will be solicitous to educate your own; that if Providence should leave them to the mercy of others, no just cause could be produced for prejudice against them. O, I have seen it, and my heart has bled; a woman creating a general dislike to children who called her *mother;* exposing, magnifying the foibles and faults always found in childhood; taking advantage of a frank, unguarded temper, to turn mere *appearances* into frightful *realities;* hinting, insinuating, saying and withholding to say, till the neighbourhood was so far of her opinion, that it upheld her in the course of cruelty she wished to pursue. Y.

DIVINE INFLUENCE.

On the one hand, it deserves attention, that the most eminent and successful preachers of the gospel in different communities, a Brainerd, a Baxter, and a Schwartz, have been the most conspicuous for an ample dependence on *spiritual aid;* and on the other, that no success whatever has attended the ministrations of those by whom this doctrine has been either neglected or denied. They have met with such a rebuke of their presumption, in the total failure of their efforts, that none will contend for the reality of divine interposition, as far as *they* are concerned; for when has the arm of the Lord been revealed to those pretended teachers of christianity, who believe there is no such arm? We must leave them to labour in a field, respecting which God has commanded the clouds not to rain upon. As if conscious of this, of late they have turned their efforts into a new channel, and, despairing of the conversion of sinners, have confined themselves to the seduction of the faithful; in which, it must be confessed, they have acted in a manner consistent with their principles; the propagation of heresy requiring, at least, no *divine* assistance.—*Hall.*

PRAYER.

Till we ministers have wrestled with God like Jacob, psevailed with him, and obtained his blessing, can we expect to prevail with men? Can we be wise to win souls to God, while we reject his counsel as to the right way? Can we answer at his bar, when the cries of perishing sinners once committed to our care, are witnessing against us? Or will it there excuse our negligence, that we pointed out the enthusiasm or knavery of some who were active? On the contrary, the effects often produced by evangelical truth, when found in bad hands, should rouse us to the consideration of what ought to be expected in better.

A weak man may expose the truth, and a bad man may pervert it, yet such honour has God put upon his gospel, as sometimes to afford an evidence which the preacher of it must otherwise destroy. Folly and craft mixed with the truth, like any foul matter falling into medicine, may impede its good effect. Yet as there are medicines so potent as to work a cure through all impediments; so the gospel is found sometimes prevailing through circumstances which seem completely calculated to render it of no effect.

But being the true *medicina mentis*, even the empiric that stumbles in his specific, will often cure, where the regular physician, pursuing some presumptuous theory, may kill. *Cecil.*

LITERARY AND SCIENTIFIC.

A LARGE MAGNET.

The following is a short notice of the large magnet, which is now the property of the Philadelphia Museum, and is deposited in their collection of philosophical instruments:—

It was made in the summer of 1825, by myself, and its power tried in the presence of R. M. Patterson, M. D. now professor of natural philosophy, and chairman of the university of Virginia. It consists of fifteen bars, of what is called the "horse shoe" form, put together and secured by screws, in the usual manner. The bars measure around the outside forty-three inches, and are made of the best shear steel. The "keeper," which is of soft iron, and the end of the bars, are accurately ground, so as to insure a perfect contact in every part.

The whole instrument, keeper and rings complete, weighs fifty-three pounds. The bars were "touched" by nice bar magnet, the property of Mr. Isaiah Lukens, according to his newly discovered method, in the comparatively short space of thirty minutes, and can at any period be restored to their maximum in the same time. A passing tribute of respectful notice is due to this gentleman, for his manner of making and "touching" magnets. He has most ingeniously reduced to a system, the art of giving to them their attractive power, performing in a few seconds, and with infinitely increased strength, that which, in the hands of the makers of mathematical and philosophical instruments, was, and still continues, a mysterious and secret business, involving much time and labour. This magnet on its first trial, required a force equal to 310 pounds to separate the "keeper" from the bars; this may justly be considered the maximum power of the instrument. After the removal of the "keeper," its force remained permanently 134 pounds, which is justly considered its permanent maximum.

We have in this instance a much greater increase of power in comparison to weight, than has hitherto been considered possible in the formation of magnets of a large size; there is nothing on record, (as far as our knowledge goes), that will compare with it, and our notice is given for the purpose (in a measure) of eliciting facts of a similar character.

Your's, respectfully,
FRANKLIN PEALE.

Philadelphia, Oct. 18th, 1830.

From the Belchertown Sentinel.

SCHOOL BOOKS.

We respectfully invite the attention of our readers to the new and popular school books, published by A. Phelps, of Greenfield, Mass. We have heretofore had occassion to examine them minutely, and compare their merits with other popular publications, and we are, therefore, prepared to give our opinion decidedly in favour of them. The *Franklin Primer* is designed for the younger classes, and contains well arranged and judiciously chosen lessons in orthography and reading, as well as the leading definitions of the sciences. The *Improved Reader* contains numerous interesting stories, and fables, and moral essays, and illustrations of natural history, &c. so arranged as to excite and keep up the most intense interest in the scholar, and so classed as to meet his progressive advancement. The *General Class-Book* is a selection of reading-lessons from our best authors, and is designed as a reading book for the more advanced scholars. We do not hesitate to recommend their introduction into our common schools, and should rejoice to see them displace the *lumber* that has obtained in them so long.

The question has often been insultingly asked by foreign reviewers, "Who reads an American book?" It would seem that this question can be no longer asked, with propriety. The Revue Encyclopedique, of Paris, speaks of these books in the most favourable terms, and recommends their translation and introduction into the schools of France. All the leading literary and scientific journals of this country favourably review these books, which is certainly no small praise. We hope the enterprising publisher will receive ample remuneration for his trouble, in the rapid and extensive sale of his books.

☞ The above School Books are for sale by *Hastings & Tracy*, Utica, in quantities or single, at the publisher's prices.

Washington Monument, Baltimore.—The following description of this monument is from a Georgia paper. We have often heard it spoken of in high terms by travellers; but never had a minute description of it until now. The bust of the hero is from the chisel of the celebrated Italian sculptor Causici, on which he was engaged two years. It cost $10,000, and required forty horses for two months, to move it fourteen miles, when in its rough state:—

Base.—Fifty feet & eight inches square. Thirty-five feet to column. *Column.*—161 feet to bust. *Bust.*—16 4-12 feet, weight 16 tons, in three pieces: 248 steps to top of column from base.

It was commenced July 4th, 1815, and cost $200,000.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 30a	Sole, oak tanned, lb.	20a25
Pearl do.	5 68a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould - -	9a10	Undressed do.	1 50a2 25
Dipped - -	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb. - -	6a8	*Oil.*	
Coffee.		Whale, gal. -	34a35
Havana -	10a12	Sperm, summer	65a67
Java - -	13a14	—— winter	80a85
Cotton.		Linseed, -	83a85
Upland -	11a13	*Provisions.*	
Louisiana -	12a14	Beef, mess, bbl.	7 75a8 25
Alabama -	11a13	—— prime	5 06a5 25
Feathers.		Pork, mess	13 00a13 25
Live American	34a36	—— prime	9 00a 9 50
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	10a11
Pickled, bbl.	3 00a3 25	Cheese - -	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring -	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb. -	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 06a5 12	Havana, white, lb.	11a14
Western (canal)	5 13a5 37	—— brown -	8a9
Rye flour -	3 50a3 62	New-Orleans -	7a8
Indian meal	3 25a3 25	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 05a1 10	*Tallow.*	
—— western	1 11a1 12	American, lb. -	6a7
Rye - -	68a69	*Teas.*	
Corn, north yellow	60a62	Bohea, lb. -	32a34
Oats - -	30a31	Souchong -	44a75
Barley -	70a	Hyson-skin -	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a1 06
Hides.		Hyson - -	85a1 12
La Plata, lb. -	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial -	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb. -	9a	Richmond, lb. -	3a6
Lumber.		Cuba - -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled -	50a60
Staves, pipe	48 00a50 00	Common -	35a40
—— hhd.	35 00a36 00	Spinning -	38a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin -	do
Bank of Albany* -	1-4	Hoboken -	do
Albany State Bank*	do	Paterson -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	2

* Bills of these Banks, $20 and upwards, par.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

THE ANNUALS FOR 1831.

THE Atlantic Souvenir, The Token, the Pearl, and the Youth's Keepsake, for 1831, just received by HASTINGS & TRACY, No. 94, Genesee street.

THE SPIRIT OF THE PILGRIMS.

PIERCE & PARKER, successors to Pierce & Williams, No. 9, Cornhill, (late Market street), Boston, continue to publish by subscription, a periodical work, entitled *The Spirit of the Pilgrims.*

This work is designed to defend, explain, and promote that system of religion which was planted on this soil by the first settlers of New-England, and to cherish all those great and beneficent institutions which they left as an invaluable legacy to their descendants.

The following recommendation of the Spirit of the Pilgrims was given when the publication was originally proposed:—

The undersigned have been made acquainted with the design, here announced, of commencing a new religious magazine in Boston, and possess the means of forming a satisfactory judgment as to the spirit and ability with which it will be conducted. We cordially recommend it to the patronage of our friends and brethren universally, and especially to the ministers and churches of New-England. The exigencies of the present time require, that those who hold substantially the same system of religion with the Pilgrims, should be at the pains of making *their real principles known through the medium of the press.*

William Jenks; Samuel Hubbard; John Codman; Justin Edwards; James P. Chaplin; Moses Stuart; John Tappan; Bennet Tyler; Warren Fay; Sylvester Holmes; Elias Cornelius; Samuel T. Armstrong; Ebenezer Porter; Richard H. Dana; Lyman Beecher; William Hilliard; Heman Humphrey; Jeremiah Evarts; Samuel Osgood; Pliny Cutler; B. B. Wisner; Samuel Green; Leonard Woods; Henry Hill; Samuel Farrar; Bradford Sumner; Nath'l Hewitt; Edward Beecher; Norman Seaver; Joy H. Fairchild; John C. Proctor; William Reed.

The following opinion respecting this work was expressed by a committee of the Pastoral Association, (a body embracing all the evangelical, congregational and presbyterian ministers of Massachusetts, with several other states), at their annual meeting in Boston, June, 1830:—

The Committee, to whom was referred a communication respecting the Spirit of the Pilgrims, express it as their decided conviction, that a work of such a character as this publication has sustained, is at the present time exceedingly important, not only in this region, but in other sections of the commonwealth. They consider it as having been thus far conducted with an ability highly creditable, both to the editor and publishing committee, and that renders it specially valuable, not only to the theologian, but to the more intelligent part of the christian community. The Committee are unanimous in their testimony to the value of the work, as one evincing laborious and original research, and as furnishing a luminous and powerful defence of the faith once delivered to the saints. They would recommend it to the patronage of all the evangelical ministers of the state, as a work, the unembarrassed support of which should be regarded as the common interest of the churches.

At a meeting of the New-Hampshire General Association, holden at Portsmouth, Sept. 9, 1830, it was

Resolved, That we view with lively interest the great object for which the Spirit of the Pilgrims was established; and believing that the work has been well sustained, we cheerfully recommend it to the perusal and patronage of all in our connection.

Attest, Jacob Scales, *Scribe.*

TERMS.

The Spirit of the Pilgrims is published in monthly numbers, of 56 pages each; making a volume annually of 680 pages. The price is *Three Dollars* a year, payable in advance; every seventh copy gratis, and a liberal allowance to agents who take a large number of copies. The *terms* we consider as very favourable; and probably, all things taken into consideration, *there is not a cheaper periodical published in this country.*

☞ In order to insure the interest of Clergymen for the Spirit of the Pilgrims, the publishers have been induced to offer yet more favourable conditions; that is, if any minister will procure and become responsible for *four subscribers*, he shall be entitled to a *fifty* copy *gratis.*

Subscriptions received by HASTINGS & TRACY, Utica, and by the agents whose names are given on the cover of the work. *Nov.* 30, 1830. 48

ONEIDA TEMPERANCE HOUSE.

THE public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

DR. ATTRIDGE'S TINCTURE,

FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 30, Genesee st. where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Harvey, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

EW. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— Utica, *Jan.* 6, 1830.

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

Dr. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to